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BRIEF MENTION.

Aegean Days. Such is the title of Professor MANATT'S book (London, John Murray). I also have had Aegean days, too few of them, and as I read I sigh with old Alkman, *βάλε δὴ βάλε κηρύλος εἶην*, and I do not stop to ask what *βάλε* means¹—Baal or another—and I do not beg D'Arcy Thompson to enlighten me as to the identity of the *κηρύλος* with the kingfisher. The wings of a dove will answer as well as the wings of the Phaedrus. A book like this wakes memories, rouses yearnings. I fish out of the recesses of my desk the note-book in which I jotted down the stages of my sixty days in Greece, and I find that on the twelfth of May 1896 a wave of the Aegean curled over into my pocket, and wellnigh obliterated the record—not too legible before. But it was after the twelfth that we lay off Andros for several hours, and I see once more the white houses climbing up the steep slope, sit once more in the kapheneion of the hospitable villagers, and gaze at the strange slate walls of which I made a rude drawing at the time. Andros has been nearer to me ever since (A. J. P. XVII 356), and I am glad that Professor MANATT made his summer home on the island, and entered into the life of the people, as few foreigners could do. The classical scholar is always seeking the old in the new, but the new has its rights. Somehow excavations always stir a regret for the life that has been displaced; and Professor MANATT'S story owes its special charm to his familiarity with both worlds—his sympathy with the homely present and his love of the ideal past. But I must not linger on Andros as not so long ago I lingered on Poros (A. J. P. XXXIII 363), nor yield to the temptation of recalling my memory of a day on Delos—a day of fasting by reason of the *γλύκισμα* of the day before; but for all that I climbed up Kynthos, which 'lifts its awful form' three hundred and seventy feet above the level of the sea, and wondered if Aristophanes would have called it *ὑψικέρατα Κύνθον*, if he had ever been there, to say nothing of Vergil's literary geography:

per iuga Cynthi
Exercet Diana choros, quam mille secutae
Hinc atque hinc glomerantur Oreades.

There was no room on the summit of Kynthos for all the members of Dörpfeld's company. At least most of them

¹ S. C. G. 396 read: a <not yet, perhaps never to be,> unriddled *βάλε*.

thought so. But for the curiosity of the thing I must not suppress a note I made on the chapter headed A Modern Greek Pilgrimage, in which Professor MANATT describes the panegyris on Tenos, and tells us how the church of the Panagia Phaneromene 'is as full of votive offerings as ever was the Epidauric temple'. Among these votive offerings 'hangs', he says, 'a big silver ship, and here is the story':

A great ship overtaken by a storm sprang a leak, and was going down. The captain called upon the Virgin of Tenos to save him from sinking, and forthwith a great fish appeared, swam into the hole, and neatly plugged it up. The ship came into port with flying colours, and here you have it in solid silver, with the great fish in fine gold. On my asking when this occurred, my friend replied without a wink: Oh, but a few years ago.

But a few years ago I made a pilgrimage to Bristol, moved thereto by the *force majeure* of one who wished to see the home of Edward Colston, the great philanthropist, the head of her house. In Bristol there are memorials of Edward Colston on every hand, among others a bronze statue, the pedestal of which is enriched with tablets of bronze illustrative of Colston's career, and bronze dolphins at each corner. On one of these tablets is to be seen the great ship neatly plugged by a great fish. The fish is the dolphin, the same 'philanthropic creature', as the ancients called him, that figures at the four corners of the pedestal and on the Colston coat of arms. This story of the singular deliverance of one of Colston's ships is still told, and listened to without a wink. Why not? Nor am I the one to wink.

Aegeus is Poseidon, as everyone knows, the Old Man of the Sea who will not let me go; and so I must make one more note on *Aegean Days*. I would fain let that note pertain to Keos (A. J. P. XXVII 481). What a trinity—Simonides, Bakchylides, Prodikos; but Lesbos must have the preference this time. Writing of Pausanias some years ago I made the trivial observation that the copying of guide-books did not preclude actual vision (*Atlantic Monthly* 79, 1897, p. 637). Planning a visit to Italy years before I was able to carry out my purpose, I laid in a supply of guide-books—Murray and Förster being the chief. It is to me quite conceivable that even in these days of the supremacy of Baedeker a traveller might have recourse to those ancient manuals, in which much will be found that Baedeker passes over; and to this day I sometimes look into the fourteenth edition of Reichard's *Passagier auf der Reise . . . durchweg berichtet und ergänzt bis zum April 1849*—my guide, philosopher and friend of 1850–1853. Now, Sappho needs the setting of Lesbos, and lecturing on Sappho

thirty odd years ago, I introduced my talk by quoting Symonds's lush description of the island. I had no means of knowing whether Symonds had ever visited 'Mytilini' or not, and took for granted that it was a literary vision. Symonds's phrases are haunting, and I was interested to find that in a recent work on the Island of Lesbos by an accomplished scholar who knows Sappho's home intimately, Symonds's words are blended with those of a far less ambitious description of the island. Here we have Polemon and Pausanias over again.

The first botany put into my childish hands was based on the sexual system of Linnaeus. De Candolle seems to have been unknown to the compilers of that far-off time, and we played innocently enough with pistils and stamens and seed-vessels—as innocently as we read the Second Eclogue of Vergil. We were not of an age to see the poetical side of the Vegetable Kingdom. We were not introduced into the Botanical Garden of Erasmus Darwin, and some years were to elapse before I read Jean Paul Richter's profound reflexion that the ways of the flowers are not as our ways, that the chaste lily spreads her bridal bed under the eye of the sun and hides her mouth in the darkness of the earth, whereas we . . . It is not so long ago that I chanced upon some verses of a minor French poet—I cannot recall the name, but the verses themselves linger in a sadly capricious memory:

Heureux les palmiers ! Leurs amours
Vont sur les ailes de la brise
De l'amant inconnu toujours
À l'amante toujours surprise.
Rien de réel ne vient troubler
L'idéal essor de leurs fièvres.
Ils ont l'ivresse du baiser
Sans avoir à subir les lèvres.

And I wondered whether this Epithalamium of the Dioecious might be of service in the modern method of introducing young children into the mysteries of sex. But unless I am misinformed, the botanical method is no longer in vogue, and the instruction given is much more direct and practical. The advance in education is something portentous. When I first taught Aristophanes to advanced classes, a deeply religious student of mine excused himself from attending my analysis of the *Lysistrata*. Last summer a modified version of the *Lysistrata* was enacted as an amateur society play in a most refined environment. In the early days of our Baltimore University, Professor Goodwin of Harvard, who had made a special study of Plato's Republic, was invited to lecture on the ideal

state of the great prose poet. When he came to the fifth book, Goodwin refused to discuss a system which substituted for the family circle 'the regimen of the stock farm'. To-day, in the *Journal of Heredity*, the organ of the American Genetic Association—no longer the Breeders' Association—Professor ALEXANDER GRAHAM BELL tells us How to Improve the Race, and how to overcome in a measure the restrictions which the laws of society impose on the propagation of the species. It is an illuminating essay. It reads not so much like a book of the Republic, as like a chapter of the Laws in which Plato recognizes the metes and bounds of tradition; and it is interesting to observe that the plaintiff who succeeded in defeating the eugenic laws of Wisconsin made as part of his plea a point that was anticipated by Plato. True, the judge before whom the case came decided that there was nothing unconstitutional in the law that confined examination to one sex; but Plato,—or was it Philip of Opus, who knew his Lokrian girls (A. J. P. IX 458 foll.¹), insists on the inspection of both, though not to the same extent—a distinction applauded by Montaigne. If matters go on at this rate, I shall be able to bring before the world my sexual system of the cases, the only satisfactory solution of that difficult branch of syntax—a problem which has started me on this whole line of reflexion.

It may be remembered by some readers of *Brief Mention*² how eagerly I seized upon Freud's theory of dreams, as bridging the gap between optative and potential, and how heartily I welcomed the view to which I had committed myself years ago. Since then the same great psychologist has founded a Journal called *Imago, Zeitschrift für Anwendung der Psychoanalyse auf die Geisteswissenschaften* (Leipzig u. Wien, Hugo Heller) which deals with the most interesting problems in the most interesting way, and Freud's interpretation of dreams embraces the whole dream we call life. The root of the matter is traced back to the erotic dream, and in the whole system the sexual nîsus is almost distressingly prominent, so that one is constantly reminded of the tense situation in the *Lysistrata*, to which popular play I have just adverted. The speech of Aristophanes in the Symposium, considered from this point of view, gains in philosophic depth. The preference of daughter for father, of mother for son, is explained by the Aristophanic theory, as it is explained by the Freud theory, which goes back

¹ By the way, for κα, l. 7, from bottom read γα = γε. Hanssen's κα = ἀν is impossible.

² A. J. P. XXXII 479.

to the bifurcation of the sexes. Applications to the phenomena of language will at once suggest themselves, and the day may yet come when the art of speaking and writing correctly, the old definition of grammar, will be taught under the title of sex hygiene. We need no longer dread the true interpretation of active and passive, and supine will no longer be a meaningless word; herein lies, as I have hinted, the ultimate theory of the cases, herein the doctrine which evolves the potential out of the optative, whereas Brugmann-Thumb leaves the choice open, optative out of potential, potential out of optative. To me the wish is father *to* the thought, which is not the same thing as the wish is father *of* the thought and the bifurcation comes with the masculine negative *οὐ* and the feminine negative *μή*. The eternal feminine wins. Freud's theory opens a vast perspective and, if I were younger, I might say with Platen, 'Frei steht die Folge jedem. Ich fliege voran'. But I think of Rembrandt's 'Time clipping the wings of Love', and I leave the course open to those who are born to a freedom of discussion and expression impossible in the distant times I call my own.

M. MASQUERAY's *Bibliographie Pratique de la littérature grecque* (Paris, Klincksieck) is intended for the use of French novices in classical philology, and must be measured by that standard; and, which is very refreshing, it is thoroughly imbued with the personality of the compiler, who is much more than a compiler. In M. MASQUERAY's eyes 'ten verses of Sophokles are worth more than ten books of scholia, were they of Didymos or Aristarchos', and those who are acquainted with M. MASQUERAY's special studies will understand the comparative fulness of certain sections. The tone is that of a teacher in the circle of his pupils, a paternal tone, more paternal perhaps than it would be twenty years hence, which one hopes M. MASQUERAY may be spared to see. No dry list of books is this bibliography of M. MASQUERAY's. It is full of caprices—caprices which affect sometimes the spelling and accentuation; but it is a delightful book for all that, perhaps by reason of all that, and I should be glad to surrender to it all the pages reserved for the current *Brief Mention*. It opens with a chapter of advice to beginners—sound advice for the latitude and longitude of Bordeaux. It enlivens the dusty way of bibliography by summaries of situations, the 'gegenwärtiger Stand' business and by criticisms of books, always brief, now caustic, now kindly, and in the main just, so far as my knowledge goes. One wishes there were more of these comments, but the author exercises his sovereign pleasure in

such matters; and so from time to time he refers his pupils to the leading reviews of the work in question. But you can't count on your cicerone; and when he gets tired of all the necessary aridity of the subject, he refers the student to the Bursian-Kroll Jahresbericht or to the Berliner Wochenschrift; for whilst he puts French editions and French works of reference first, and his criticisms of French articles constitute a valuable feature of the book, the bulk of the bibliography is German. M. MASQUERAY is no chauviniste, and in fact he begins by doing homage to German erudition and German methods. 'Whoever', he says, 'wishes to study Greek antiquity seriously must know German'. 'L'allemand est la langue qu'il lui importe le plus de connaître. *Il ne la saura jamais assez*'. The italics are his, but there is no escaping the justice of the law thus emphatically laid down; and in like manner the first question the American teacher asks the intending philologist is, 'Do you know German?' Once it might have been a hard saying, but 'made in Germany' rouses no susceptibilities now, except here and there in England. Such knowledge as M. MASQUERAY has of American work seems to have been filtered through German bibliographies and German criticisms; and no American periodical is on his list, though the intellectual sympathy between the two republics is becoming ever closer, and Americans have a certain affinity with French clearness and French incisiveness. Personally I have no fault to find with my French critics, and sometimes I seem to hear *la voix du sang* still echoing in the third generation. The French summarist of the Journal translates *Brief Mention* by *Causeries*, and I am so grateful for the charming word and its charming associations that I forgive the silence that envelops the serious element of my quarterly talks. But there are other omissions more grave than the failure to mention this Journal, but the chapter of omissions might be a rather long chapter, and I wish to thank M. MASQUERAY for one insertion. Apropos of journalistic work, M. MASQUERAY gives us the solution of the MY problem in the *Revue Critique*. The many reviews in that highly esteemed periodical are not by M(o)y or by M(asquera)y himself, but by M. Mondry-Beaudouin.

In recent numbers of the Journal (XXXIV 370, 493), I have adverted with a thankful heart to MELTZER's *Jahresbericht* on Greek Syntax for the years 1906-1910, and the present notice written many months ago has been crowded out until now. Himself a distinguished specialist in that line of work, MELT-

ZER has presented us with clear, and in some cases, detailed analyses and valuable criticisms of the various monographs that have appeared in the quinquennium covered. Not all, of course, but enough to give the reader a notion of the tendency of syntactical study and the principal results. Once cut off for four or five years from access, direct or indirect, to work done outside, and since then taught by fortune to rely on my own resources, I am apt to console myself for the lack of this and that monograph, and when the other day I chid Mr. Mooney for his neglect of the 'litteratur' (A. J. P. XXXIV 370), I had certain compunctious visitings by reason of my own short-comings in that regard. However, I fortify myself against self-reproach by the reflection that most of my published work follows lines in which a vast apparatus is not necessary. As an eminent scholar has said, the kind of work to which I am addicted is 'litterargeschichtlich' rather than 'sprachwissenschaftlich', and can be done on the body of the authors themselves; and if Stahl with all the resources of the land of monographs could afford to waive the whole business of bibliography (A. J. P. XXIX 259), I might plead some excuse for not having studied and digested all the treatises that have passed through MELTZER's competent hands; and yet on looking over the list I find that no inconsiderable proportion of the most important have at least been mentioned, and some of them discussed in the Journal—such as Walter Petersen's Greek Diminutives in *-iov* (XXXII 91-3), Kurt Witte's Singular and Plural and Jones's Poetic Plural of Greek Tragedy (XXXII 234), Brugmann's *Akkusativ der Beziehung* (XXXI 363), Helbing's *Die Praepositionen bei Herodot* (XXV 104). Stahl's *Syntax des gr. Verbums* was the subject of no less than three long papers (XXIX and XXX, afterwards published separately), Mutzbauer's and MELTZER's contributions have been noticed here and there (e. g. XXX 358, 478), and abstracts made of Schlachter's investigations (XXIX 243; XXX 105, 478), though not with the fulness of MELTZER's report, due, doubtless, to a special interest in that line of research. Brackett's *Temporal Clauses in Herodotus* gave rise to some remarks (XXVI 489). On Kieckers' *Aor. and Pres. Imper.* see XXX 235, where the name is misspelt; on Reik's *Optative in Polybius* see XXX 105; on Nilsson's *Causal Sentences* XXVIII 354; XXXIII 469; on Ogden's *Final and Consecutive Inf.* XXXI 364. Much more I could not have put forth without abusing my editorial privileges, and whenever I have been tempted to ride my hobby too hard, I have recalled the warning example of President Barnard, who gave page after page to *Magic Squares* in the first edition of Johnson's *Cyclopaedia*—a subject reduced to reasonable limits by Newcomb in the second edition (A. J. P. XXV 226).

In the beginning there was no need for what we call synonyms. There were different names for the same things, different aspects of the same thing. There were divine names, there were human names. *χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν*. There were hieratic names, there were Delphic names for the animals. The bee was the honey-she to some, the flower-worker to others. The Arabs, I have read somewhere, have forty names for the camel. Love's Labor's Lost gives a string of names for the deer at different stages. Breeders distinguish cattle in like manner—sometimes by names that are not in the dictionaries. But as time went on, the stamps became flat, the colors faded. If the etyma could be restored—well. But antique etymologies have only the value of telling us what the ancients thought of such and such a word. Hence they are useful to us, whether the etymologists were in jest or in earnest. The Cratylus of Plato is a philological document, however you take it. There was a certain feeling about the abraded coin, a certain lingering scent about the faded flower; and the sophists, watching the popular use of words, refining on it, uttered the challenge 'Distinguo'. The wise poets, Simonides and Pindar, had preceded them. The Index to my Pindar gives a number of references to Pindaric usage in this regard, and it is not without significance that the first synonym-monger came from the same island with Simonides. Prodikos of Keos, caricatured by Plato and followed by him—a familiar combination—Prodikos of Keos set the fashion; and the fashion was overdone. We see the same thing in a similar stage of English literature, the period of Euphuism; and Costard gives a practical lesson in synonyms when he says, 'Guerdon, O sweet guerdon! better than remuneration, eleven pence farthing better'. This synonym-mongery was a *præparatio stilistica* for perfected prose. Nearly thirty years ago I assigned to one of my men the study of synonyms in Antiphon—a notorious feature of that orator, and an important point in connexion with the question of the genuineness of the Antiphontean corpus, and not uninteresting in its bearing upon the tradition that Thukydides was a pupil of Antiphon's, a tradition, however idle, that started the study of the articular infinitive. At all events, Thukydides 3, 82, is an elaborate display of the fad, if it deserves no better name. The whole theme has been taken up in HERMANN MAYER'S *Prodikos von Keos u. die Anfänge der Synonymik bei den Griechen*, the first of the Drerup Series of Rhetorical Studies (Paderborn, Schöningh). The great work of Heinrich Schmidt, an invaluable repertory of material, lighted up by the responsive glow of a sensitive soul, does not deal with the study in historical fashion, and MAYER has made a good beginning in the domain of the Attic orators, which has interested me for the same

reasons that have put the Attic orators in the forefront of my syntactical exhibits. The best framed synonyms are often wrecked upon metre. In the Greek Anthology *πέλαγος*, *πόντος* and *θάλασσα* are interchanged under the stress of versification. Who would insist upon pedantic exactness in familiar prose, and there is no sense in basing elaborate distinctions on easy dialogue. Plato (*Meno* 88 C) uses *σὺν νοῦ* and *μετὰ νοῦ* almost in the same breath (cf. A. J. P. VIII 219). But what is *grata negligentia* in one sphere becomes disgraceful slipshoddiness in another, and I cannot help sympathizing with Thomas Love Peacock who refused to tolerate 'the banner with the strange device'. "'Strange device' indeed! Excelsior means 'taller', not 'higher'". But in spite of Roget and March and dictionaries of synonyms and 'antonyms', the subject seems to have fallen into neglect. Professor Hale still continues to confound 'prospective' and 'anticipatory', and a devotee of the Greek tragic poets, who is currently reported to have brought to life and light hundreds, if not thousands of *loci conclamati*, has put in the colophon of one of his translations the funereal *τελευτή* instead of *τέλος*. No wonder that I welcome Dr. MAYER'S book, which treats of the influence of Prodikos from Sophokles to Isokrates.

In these days of the linotype—a Baltimore invention, by the way—the great dailies have ceased to call attention to a new dress. They have followed Goethe's advice, and are born anew every day. The new dress of a periodical printed from movable type is still an event for printer and for publisher. The Greek fonts, procured at considerable expense and trouble from the other side, have not lasted my time, as I thought they would; and the call for fresh type came from the enterprising firm which has had charge of the typographical fortunes of the *Journal* from the beginning. It is a sign of life, of courage somewhere. My only fear is that attention will be called, not to the persistence of the *Journal*, but to the age of the Editor, and I shall be moved to protest, however ineffectually, as I protested publicly some years ago, against the opprobrious epithet of Nestor. 'To me', said I, 'Nestor is the only hateful character in the *Iliad*. In the *Odyssey* he is more tolerable. In my eyes the chief merit of Nestor is the witness he bears to the realism of Homer. The Marquis of Salisbury yawned when he delivered his first speech in Parliament. Homer must have yawned when he composed one of Nestor's long discourses. If Homer nods, it is in response to the nid-nod-nodding of Nestor. If Homer is a bore, it is when he

tells us how Nestor holds Patroklos by the antique substitute for the buttonhole until he spins out his yarn about his own youthful exploits. In vain does the son of Menoitios protest οὐχ ἔδος ἐστὶ. But the grievance of grievances is that Nestor has left a name to be fastened on every man who, to avail myself of the schoolboy's translation of μετὰ τριτάτοισιν ἀνασσειν, has the opportunity of making an ass of himself in the sight of the third generation. Juvenal cites Nestor as a deterrent answer to the prayer: Da spatium vitae, multos da, Juppiter, annos; for he survived Antilochus, he survived everybody and everything except his self-complacency.

The lamp of our youth shall be utterly out,
and we shall subsist on the smell of it;
And whatever we do we shall fold our hands and suck
our gums and think well of it.
Yes, we shall be perfectly pleased with ourselves, and
that is the perfectest hell of it.

A Shakespearian reminiscence of Kipling's. 'Let me not live', quoth he, 'After my flame lacks oil to be the snuff Of younger spirits'. (All's Well, i. 2). It is this self-complacency that makes Philokleon in the Wasps so loathsome as he hiccups out; The older fellow floored the younger chap—ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον. It is this self-complacency that takes away any pleasure I should have in contemplating the Teniers-like interior of the Nestorian cabin, and the portrait of fair-tress'd Hekamede, whose functions were limited to setting the table and drawing the bath and mixing the liquors of this garrulous prototype of Old King Cole, who showed his vigour by the ease with which he raised his punch-bowl. Νέστωρ δ' ὁ γέρων ἀμογητὶ αἶρεν'. True, this is a favorite quotation of mine, but it is not because of Homer's truth to human nature and the persistency of senile vanity, but because of the Attic article ὁ γέρων therein contained (S. C. G. 514). Next to 'Nestor' comes 'Dean'. When Dean Stanley was pressed by some American women for a definition of 'Dean' he said that a 'dean' was the head of a chapter and a 'chapter' was a body headed by a 'dean'. To be the dean of one's profession is nothing more than the culmination of a chapter of accidents that have carried off better men.

D. S. B.: In the seventh volume (1912) of the ethnological and linguistic journal *Anthropos*, published at St. Gabriel-Mödling, near Vienna, Professor Hugo Schuchardt has an article entitled *Sachen und Wörter* (pp. 827-839), which deserves the attention of students of language. As the journal in question is not readily accessible to most American

scholars, it may be of service to call attention to one of the principal points made in the study.

Professor Schuchardt is well known as a leader in the movement for the conjoint study of *Wörter und Sachen*, which seeks to derive information about the history of words from the history of the things they designate. In the present article he points out that we should not confine ourselves to studying the history of words and things considered as fixed entities, since both are involved in constant change and consequent reciprocal readjustment. We should rather direct our attention to the history of designations and of meanings, that is, to the facts relating to changes in the name of a given object, as well as to those bearing on changes in the meaning of a given word. He emphasizes the statement that a change in the name of an object is always due to some need felt by the individual, whether it be that of greater accuracy, clearness, convenience, brevity, or what not.

The striking and novel idea that what we ordinarily call a change in meaning is really a change in designation is then set forth. It is merely a question of the point of view whether we regard a new sense of a word as a new signification of that word or as a new name for the object denoted. The second procedure is more rational, since the change is due to the desire to give the object a new name rather than to that of giving the word a new meaning. We speak of the "neck" of a bottle, not because we wish to give a new signification to the word "neck", but because we need a name for that part of a bottle. It is only the hearer who feels that such a use of the word involves a change in its meaning; the speaker simply effects a change in designation. The word is not a river in flood which overflows its banks, but a stream which flows into a hollow lying open before it.

Professor Schuchardt consequently recommends a broader point of view in the study of word history. Bearing in mind the object as well as one of the names it may have borne, we should study onomastic as well as semantic change.

We already possess a number of studies undertaken from a point of view more or less similar to that just outlined. To speak only of the Romance field, works such as those of Tapolet, *Die romanischen Verwandtschaftsnamen* (Strassburg, 1895), Kemna, *Der Begriff "Schiff" im Französischen* (Marburg, 1901), Zauner, *Die romanischen Namen der Körperteile, Romanische Forschungen*, XIV (1903), 339-530, as well as a number of later monographs, represent a practical application of the principle enunciated. Diez, *Romanische Wortschöpfung* (Bonn, 1875), represents the first step along this as along so many other lines of investigation. The new suggestion is distinctly useful, however, in bringing home to us very

forcibly the need of a broader point of view than that of the lexicographer. Teachers of historical grammar would do well to impress upon their pupils that *Bedeutungswandel* is really *Bezeichnungswandel*.

G. L. H.: Professor C. H. BEESON in his *Isidor-Studien*, keeps up the standard set by the earlier volumes of the useful collection founded by Ludwig Traube, the *Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters*. No other patristic writer has had such an influence, other than doctrinal, on Occidental Europe for a thousand years after the fall of the Western Roman Empire, as Isidore of Seville. The most specific proof of such an influence is to be found in the number and widely distributed area of the manuscripts of his works. The first part (1-131) of Professor Beeson's monograph is devoted to a list and description of the manuscripts of Isidore's works, written chiefly before the middle of the ninth century, followed by a summing up of the results of the paleographical and literary evidence, and the data afforded by the manuscripts in regard to the medieval libraries, in which they were written, preserved or found. It is clear that France, naturally, the first to become acquainted with the works of the Spanish writer, was largely responsible for their further transmission, partly through the agency of Irish monks, to whose industry we owe, not only many of the extant manuscripts, but also others, no longer extant, which served as models for many more. The second part (133-166) is devoted to the first complete critical edition of the *Versus* on the contents of the library of Isidore, whose authorship of this indifferent metrical essay is fully vindicated by Professor Beeson.

Professor C. H. GRANDGENT in his *Provençal Phonology and Morphology* (Cf. A. J. P. XXVI 364) spoke of the future publication by one of his pupils of a work on word-formation in Provençal. DR. E. L. ADAMS's thesis, or rather the elaborate study, suggested by his thesis (*Word-formation in Provençal*, The Macmillan Company 1913, pp. xvii, 607. 8vo.) is a well done piece of scholarly work, along the same line of investigation as that most useful book, Cooper's *Word-Formation in the Roman Sermo Plebeius* (A. J. P. XVI 506), also the contribution of an American scholar. Dr. Adams has necessarily had to leave unexplained the etymology and meaning of certain words, but his arrangement of a good proportion of the Provençal vocabulary, according to suffixes and prefixes, and the indices of the book, relieve future scholars of all branches of Romance linguistics from much preliminary work, and furnish them with a model for similar investigations.

With the publication of the *Paradiso* (Ginn and Co., 1913) Professor C. H. Grandgent has completed his edition of the *Divina Comedia*. One can say without hesitation, that if it is the first edition of the Italian text with English notes, it has qualities that make it the best edition that has ever been published, both for scholastic use and general reading. The biographical introduction, the preliminary notices to each cantica, the argument to each canto, which are not to be found in any other edition, offer all the aid needed by the reader for the interpretation and understanding of the poem. While it is thus eminently fitted for beginning the study of Dante, the industry, discrimination and good taste, which Professor Grandgent shows in the use of the most recent investigations, make the edition indispensable for those who make a special study of the great Italian poet.

The last volume of the Journal has its quota of remediless errors, needless to confess except for the satisfaction of the Editor's conscience. XXXIV 106, l. 28, 'and hides her mouth with her fingers' is an inaccurate description; l. 44, for the second 'music' read 'measure'. P. 492, l. 7 from the bottom, for 'sculpe' read 'scalpe' lest someone should fancy that my only Horace was the Delphin edition. As for 'Burmam' (p. 496, l. 29), I do not apologize for the two n's, in spite of Sandys' Pieter Burman; and I mention the matter simply to quote the words of INGRAM BYWATER in the last number of the English Journal of Philology, No. 65, where in treating of *The Latinizations of Modern Surnames*, he says:

It seems to me that the resuscitation of the vernacular names, real or supposed, of the scholars of past ages, is in a sense a distortion of history. The men themselves lived in a sort of Latin world; most of them habitually wrote in Latin, and for men who were always reading Latin; the names by which they were known in the great 'Republic of Letters' were either Latin or on Latin models, and these they have generally retained till quite recently. It is not the last word of wisdom to cast aside the older names in order to put in their place others, which some antiquary or archivist has been able to rescue from oblivion.